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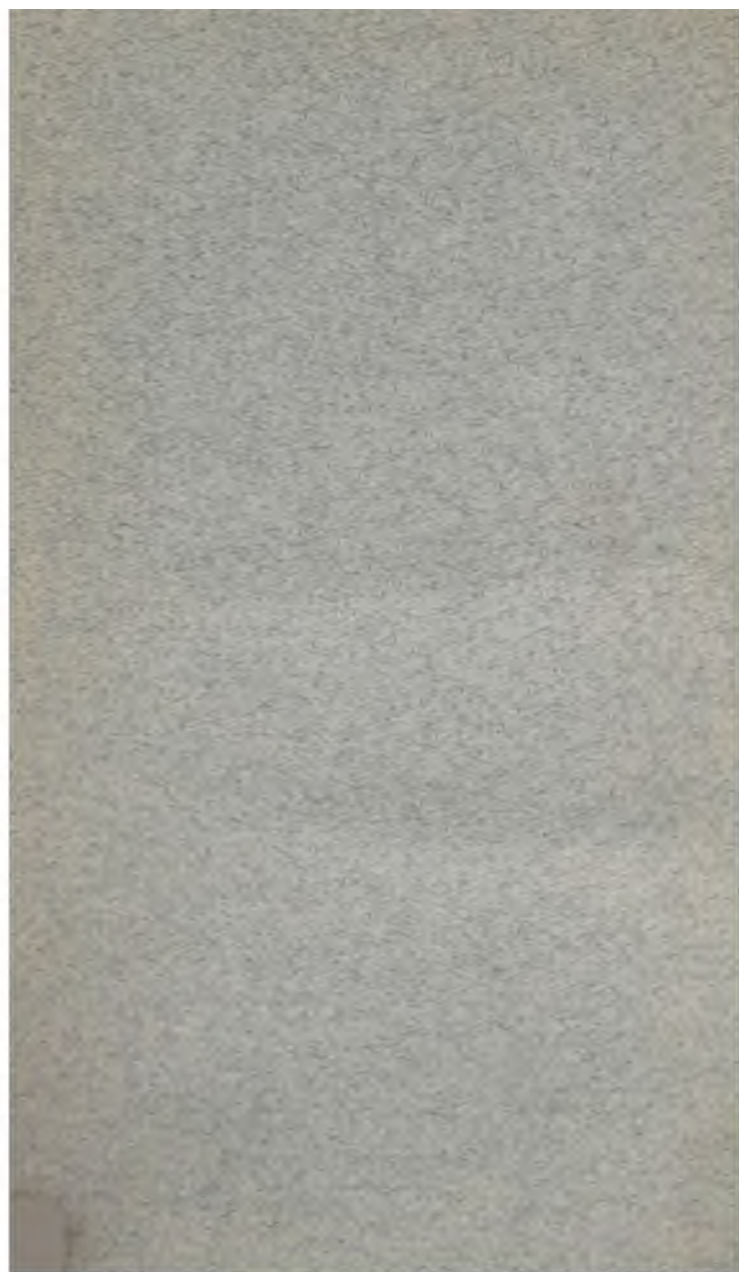
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ACCOUNT  
OF THE  
SLAVERY OF FRIENDS  
IN THE  
BARBARY STATES,  
TOWARDS  
THE CLOSE OF THE SEVENTEENTH CENTURY.

WITH  
SOME PARTICULARS OF THE EXERTION OF THEIR BRETHREN AT  
HOME FOR THEIR REDEMPTION, &c., &c.

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"They are compelled to carry heavy burdens on their heads running from sun-rising to sun-setting, with brutish black boys following with whips and stripes at their pleasure."—p. 14.

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*Smith 1.739*

LONDON:  
EDWARD MARSH, 84, HOUNDSDITCH.

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1848.

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## NOTICE TO THE READER.

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IN revising the volume, containing a Selection from the Letters of George Fox, with a view to a new edition, those addressed to the captive Friends on the coast of Barbary, claimed the particular notice of the Editor, and he thought that not a few of the readers of those Letters would desire some further information relative to the parties to whom they were addressed. With a view to supply this want, (knowing that the case of the sufferers had been under the Society's care,) he obtained, from the Meeting for Sufferings, copies of its Minutes, and of those of the Yearly Meeting, relative to their case. The whole collection appeared to him so interesting, as an illustration of the slavery of Englishmen in Africa, as well as of the judicious care of a Christian community over its members, that he could not persuade himself to compress the matter into a note suitable to append to the letters in question.

It has therefore been thought best to print in a separate form a great portion of the Minutes which had been extracted from the Society's records, with a few words of introductory information relative to the slavery of Europeans on the coast of Barbary.

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N.B.—In the extracts which are given from the records, the letters Y. M. signify Yearly Meetings Minutes, and M. S., Meeting for Sufferings—Y. M. E. refer to the extracts from the printed Epistles.





## A BRIEF ACCOUNT, &c.

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THE degree in which Christianity has prevailed in Europe, very imperfectly as its kindly influences have been permitted to operate, has probably tended to the abandonment of the practice of making slaves of prisoners of war who were united with their conquerors in the profession of a common faith. It is not surprising, however, that the Barbary states, professing the religion of Mahomet which sanctions or even directs the most brutal conduct towards infidels, should enslave their prisoners of the Christian profession taken in war; and that they should also (with their rude and piratical character) make the procuring of European slaves a great object of their robbing expeditions. Professed Christians, however, have nothing to boast of, for if they did not make slaves of their fellow-professors, the Mahomedans acted upon the same principle—they did not make slaves of their brethren. And if they treated the *infidels* with rigour and cruelty, the Christians, so called, treated the Pagans and Mahomedans of Africa with similar rigour and cruelty: so that the question may fairly be asked, “Are ye better than they?”

The power of the Barbary states was at its height about 300 years ago. Their corsairs became the scourge of Christendom, while their much-dreaded system of slavery

assumed a front of new terrors. Their ravages were not confined to the Mediterranean: they penetrated the ocean, and pressed even to the Straits of Dover and the Irish Channel. From the chalky cliffs of England, and even from the distant western coasts of Ireland, the inhabitants were swept into cruel captivity.”\* Several attempts were made, either to abate or remove this terrible nuisance by England, France, and Holland; but without complete success, until the year 1816. At that period, by negotiation in the first place, and subsequently by the terrible bombardment of Algiers by Lord Exmouth, upwards of 3000 christian slaves were liberated from captivity.

In the early times of the Society of Friends, there appear to have been a considerable number of mariners convinced of their principles, and it was no doubt from this class, that the poor captives whom George Fox addresses were chiefly taken. Under the vigorous government of the Protector, in the year 1655, all British slaves were liberated, and the attacking of English vessels stopped; but under the vicious and feeble reign of Charles II., the Algerines resumed their attacks upon British vessels, and a great many Englishmen were placed in captivity.

We do not meet with a notice of any Friends being in this state until 1679, in the early part of which year, a minute occurs in the proceedings of the Meeting for Sufferings, directing—

“That the case of Friends taken captive by the Algerines be laid before the next General Yearly Meeting, in order to consider of their redemption.”

The subject was accordingly brought under the notice of the Yearly Meeting, held the 10th of Fourth Month, 1679,

\* From an instructive and eloquent Lecture on White Slavery in the Barbary States. By Charles Sumner. Boston. 1847.

and it was agreed, that it be left to the Meeting for Sufferings in London, for them as they see cause to recommend the case of the sufferers to the country and city, for a contribution, in order for their redemption out of slavery. A letter, dated 14th of Sixth Month, 1679, was sent down to the Midsummer Quarterly Meetings; and notwithstanding the suffering condition of Friends, in almost all parts of England—the pillage, confiscation, and imprisonments to which they were then exposed—the appeal was speedily and liberally responded to. The letter is as follows:—

*“ From the Meeting for Sufferings in London to the Quarterly Meeting of ———*

“ DEAR FRIENDS AND BRETHREN.—According to the consent and appointment of our last Yearly Meeting, we lay before you the consideration of the sad state and suffering of several of our friends taken by the Turks, and now in captivity in Algiers. Since the said Meeting we have seen divers letters from them, and discoursed with some of their relations, and, weightily considering their state and condition, are stirred up in our hearts to use means for their redemption. We have accordingly some weeks past taken orders for the redeeming two whose ransom is set at £220. Some more are known of, that are there who are not able to deliver themselves; we are also informed of another ship lately taken, coming from Virginia, wherein are more Friends, and more we may expect to hear of, so that it may and doth, especially if we make their case our own, occasion bowels of compassion to arise for their relief and deliverance from a sort of men more inhuman, cruel, and brutish, than some beasts. Dear Friends, as we live and abide in that brotherly love and kindness which at first we were endued withal, and which very plentifully sprang up in our hearts one towards another, we need not many words to stir



up to so good, so christian and charitable a work as this is ; neither shall we ever give cause of losing that ancient infallible mark and sign of a true christian and disciple of Jesus, by which we have been and are known, not only to one another, but to others also, " By this shall all men know that ye are my disciples, if ye love one another." Now this love cannot be manifest to dwell in us, if we have of this world's goods and see our brother in want and nakedness, in hunger and in prison, in bondage and captivity, and do not minister unto him.

" But dear Friends, we were at our Yearly Meeting tenderly inclined and unanimously willing to assist each other as living members of one body, in this and all other services of the blessed gospel of peace and truth, in this and other nations, not only for the good of ourselves and for our friends, but for others also, even our enemies. We intend a collection for this service in the six Monthly Meetings in and about this city very suddenly, and have no doubt but that you will be forward in the same work throughout all your Monthly Meetings in the country ; and we do desire that if any Friends belonging to any Monthly Meeting in the nation, or well known to Friends, be or shall be taken captive, that they will signify their knowledge concerning him, before we are desired to agree for the payment of his ransom. Concerning the sums that may be wanting on this occasion, we cannot certainly inform you, but shall keep certain distinct accounts of the same. And that our adversaries may not take advantage by this our public collection, to inform thereof, thereby to advance the ransom of Friends for the future, we desire that this letter may be only read, and your collection be only made, with and amongst Friends, and if more or less be collected than will answer that service, we shall give the next Yearly Meeting understanding thereof.

“ So with the dear salutation of our love in the truth, which is precious and makes us dear and near to each other,

“ We remain your friends and brethren,

WILLIAM CROUCH,  
JOB BOLTON,  
WILLIAM INGRAM,  
THOMAS RUDYARD,  
FRANCIS BELL,

ELLIS HOOKES,  
JOSEPH RINCH,  
WILLIAM MASKE,  
THOMAS COOPER.”

The service was one of very considerable difficulty, and devolved chiefly upon a few Friends, of whom Theodore Eccleston seems to have been the most active. He appears to have visited Holland to negotiate for the liberation of the captives, and it is not improbable that the Dutch, whose marine was then so powerful, were the chief agents of communication between England and the Barbary states. But the proceedings of Friends in England, the condition of the captives, and their conduct under their trials, will be best illustrated, by the following series of chronological extracts from the minutes made by the Yearly Meeting, and Meeting for Sufferings, relative to the subject.

Y. M., 1682.—“ Friends that are captives at Algiers, and some who are convinced, (as George Fox has account by letter), have a meeting of about twenty, and have had their meeting a pretty while there among the Turks.” The Yearly Meeting’s Epistle states that one Friend has a public testimony amongst them.

Y. M. E., 1683.—“ We understand that Friends keep up their meetings in Algiers.”

Y. M., 1684.—“ Report is made that the money left on hand for the redemption of the captives is already engaged, and that several remain.”

Y. M., 1685.—George Fox proposes a collection for that service, (Barbary captives) and that a letter be writ to the

country, and, also to Barbadoes, Scotland, Ireland, &c. Friends agree to it.

Y. M. E., 1685.—“And concerning our friends that were captives in Algiers, the care and diligence of Friends here entrusted in that affair, hath been such that several Friends have been redeemed, and came safe home since the last Yearly Meeting ; and have very honestly, tenderly, and thankfully acknowledged Friends’ care and kindness towards them, and as to those who yet remain captives, Friends are taking the same care for their redemption also, which, it is hoped, will be shortly accomplished. And Friends here being sensible how the Lord hath supported them in their faithful testimony for his name, and under the deep afflictions, that they have suffered in that dark place of captivity in Algiers, are greatly comforted and satisfied in their christian care and charity on their behalf.

“Friends of most counties in this nation have been very free and cheerful in their charitable contribution towards the redemption of Friends in captivity ; as also Friends in Ireland, Jamaica, and Barbadoes, to their great commendation, have manifested their readiness and christian assistance in the same good work, thereby shewing their tender and charitable sympathizing with their friends and brethren in sufferings, and shall not in any wise lose their reward from the Lord.”

M. S., 3rd mo., 1685.—“Moses Fuick being present, acknowledges Friends’ kindness and love on their redeeming him from captivity in Algiers. He had been a captive five years and five months ; he left six Friends captives there. They were suffered to meet openly together, Moors and Turks having been to see them without molestation.”

M. S., 6th mo., 1685.—“Ephraim Gilbert, of Bermudas, late captive at Algiers, being present, reports he left three captives there, besides one R. Rummey, who went to the



Levant, as a slave to the Grand Seigneur ; he had been a captive near four years, and was convinced." It is most probable that E. G. had been ransomed by his friends in Bermudas.

M. S., 7th mo., 1685.—" A letter from James Ellis, a young man, captive at Sallee, read, giving account that they are in great misery : they work hard all the day, at night are chained, and beat most sadly."

M. S., 11th mo., 1685.—" A letter from J. Ellis, read, that he is put to hard labour and sore blows : they will not allow them clothes, scarce any bread : *they will deliver safe to them what is sent to the captives, nor take any thing from them* ; his redemption, he thinks, will be about 1000 dollars. There are about 400 men, women, and children of English, and 1000 of other nations, all captives."

M. S., 3rd mo., 1686.—" Account of captives remaining in Algiers and Sallee, brought in by T. Eccleston, read, viz., Roger Udy, at Algiers ; John Bealing, and Joseph Wasey, with about four more at Sallee ; also account of captives redeemed within about a year's time, read, being seven, whereof six are arrived, the last expected."

M. S., 4th mo., 1686.—" Roger Rummey, of Bristol, (probably the same as was sent to be a slave to the Grand Seigneur), late captive at Algiers, appears before this meeting, acknowledges Friends' love and kindness for his redemption ; he has been a captive six years and eight months, and was convinced of the truth at Algiers. Only one Friend was left there, viz., Roger Udy."

M. S., 5th mo., 1686.—" A letter from Mequinez, from John Bealing, read : There is no appearance for any captive to be cleared, except the Dutch, who have agreed for a certain number of captives so much per head, by the Dutch Consul, they giving one Moor and thirty musket-barrels for a Dutch captive."

Y.M. E., 1687.—“Also, we thought meet hereby to acquaint you that all our friends (except Roger Udy) that were late captives at Algiers, are redeemed and set at liberty, to the great relief of their relatives and distressed families, wherein Friends’ care has greatly tended to the strength and establishment of the sufferers in the truth, engaging their hearts to return thanks to God, and tender acknowledgments to Friends, for their love and care concerning them. But, as concerning the Friends who are captives at Mequinez, (taken by the Sallee men, although a great concern hath been and is upon Friends here about them, and great endeavours used for their redemption, yet no way is found open at present for the accomplishment thereof; only Friends here have found out means to convey some relief to them in their necessities, which they are careful of. The number of the captive Friends in Mequinez is now ten, that is to say, Joseph Wasey, John Bealing, and Joseph Harbin, who being taken and carried captive thither, found two English captives there, who were convinced of Truth in their captivity, before the said three Friends came hither. And five more English captives are convinced since, and they live in great unity and love one with another. The said two Friends have written over to Friends here, a large, tender, and sensible letter, testifying their fellowship and unity with Friends, and acknowledging their love and charity to them in their bonds and necessities. We understand that the people they suffer under are more barbarous than the Turks in Algiers, from whose great oppression and cruel hands we pray God in mercy to deliver them, if it be his blessed will.”

M. S., 3rd mo., 1687.—“A letter from Joseph Wasey to Theodore Eccleston, read; he had received his two last letters. The names of Friends captives are, Arthur Westcoat (Cornwall) James Burgin (ten years captive) Joseph Bigland of London, Robert Finley of the North of England,

Abraham Tarry of Epsom, Thomas Harle of the same place, five years a captive. All well reported of, having been convinced there in the place of their captivity," (Mequinez).

M. S., 3rd mo., 1688.—"Theodore Eccleston reports, that nothing is done or likely to be done by the merchants at Sallee, for the enlargement of the poor Friends captives at Mequinez, in Barbary. The king of that country saying, he will admit of no particular redemption without a general one. So that, without the Lord doth stir up the heart of our king to make a general redemption of the English, it is probable they may be continued much longer, some of them having been prisoners five years and upwards already."

M. S., 5th mo., 1688.—"Roger Udy, of Devonshire, ship-carpenter, late captive at Algiers, appeared before this meeting acknowledging Friends' love and kindness for part of his redemption. He has been captive upwards of seven years. His patrons had £157. 19s. for his ransom. He was convinced of Truth in Algiers; and says, that the Turks approved of Friends' Meetings there, and were very desirous of knowing Friends' way of worship, &c., by reason that they saw them to be a quiet sort of people, and that they would not steal and plunder from their patroons as the other captives did."

Y. M. E., 1690.—"There yet remain some English Friends captives at Mequinez and three at Murbay, who have received the Truth there, it being three or four days' journey distant, who correspond with each other by letters. One Friend (to wit Joseph Wasey) being lately redeemed and newly come over, gave a large account to this meeting of their miserable hard usage in captivity; having no lodging but under arches, in deep places on the cold ground, winter and summer, only water for their drink, and no bread allowed them by the king, but of old, rotten, stinking



barley ; and no clothes but a frock once in two years ; and forced to hard labour (except three days in the year) and more especially on the Sixth-day of the week (which is their day of worship) they are compelled to carry heavy burdens on their heads, running from sun-rising to sun-setting, *with brutish black boys following with whips and stripes at their pleasure.* Many of the other captives perish and die, through their extreme hardships and want of food to sustain them, as in all likelihood, Friends there had, if Friends and their relations here had not sent them some relief: seven-pence a month, formerly allowed them by the king, being now taken from them. Their sufferings are lamentable ; yet, the Lord's power has wonderfully preserved them, and greatly restrained the fury and cruelty of the Emperor towards poor Friends there ; in whose behalf the said Joseph Wasey, did, by an interpreter, speak to the said Emperor ; giving him an account of their innocent conversation and religion, which he heard with moderation, though he often kills men in cold blood at his pleasure. Joseph Wasey, also, signified that Friends' day time being taken up with hard servitude, they are necessitated to keep their meetings in the night season to wait upon God. And that the aforesaid captive Friends were very thankful for the relief sent from hence, which was very refreshing to them."

Y. M., 4th mo. 3rd, 1691.—“ An epistle to George Fox and George Whitehead from the Friends in slavery was read, stating their having but three days in the year allowed them for rest, and that they meet on nights to wait upon God. Also hinting how a native was constrained in spirit, and came on purpose, several miles, to speak to the wicked king, and against his wickedness, upon which he called for his gun, and asked, if he was not afraid ? He said, No ; he might call for a cannon if he would. The epistle given

Theodore Eccleston, for him and the correspondents to answer, and bring to the Second-day's meeting. And that some books be sent them by the correspondents as the Meeting for Sufferings orders.

"Joseph Wasey, a late captive in Sallee, was here, and gave an account how the Lord's power was with Friends, notwithstanding their great hardships and cruel usage, and how he was moved to go to the king there, and spoke to him, by an interpreter, in Friends' behalf, of their innocent conversation and religion. He said, It was well, and that Friends might use their liberty about their hat, which had some good effect. Their labour is, on every Sixth-day of the week, (which is the Moors' day of worship), to carry from sunrise to sunset baskets of earth on their heads, or other hard labour, and not suffered to sit down all the time, nor to ease themselves, without danger of stripes; no clothes, but a frock once in about two years; no lodging but the ground, winter and summer; no drink but water; nor bread, but of perished barley; sometimes not suffered to sit down to eat that bread made of decayed corn which the cattle will not eat. The captives had formerly allowed by the government 7s. per month each, but that allowance is now taken from them. The king passed by a Friend at work, having his hat on, asked him, why he had it on? the Friend answered, it was his manner. The king said, "The devil take all the Christians' manners;" but after returned, and friendly spoke to the Friend, and said, "You Christian, see that the work is well done.

"And the said Joseph Wasey signifies, that Friends are very thankful for the relief sent from hence, which is very refreshing to them, without which they might have perished; and that the native aforesaid was shot to death by the said king at Mequinez."

M. S., 1st mo., 1692.—"A letter from Arthur Westcoat

to Joseph Wasey, (who had himself been a captive), dated Sallee, the 23rd of Ninth Month, 1691, was read, giving account of the decease of three of our dear Friends, captives at Mequinez, after about seven or eight days' sickness each, of a violent fever, which distemper is very mortal among the captives, and many die of all sorts. The names are Richard Nevit, Thomas Harrell, and John Bound. Also he writes, that Robert Finley and J. Burgin are very ill, and he mentions that the aforesaid young men died in the faith, and are at rest," &c.

Y. M. E., 1692.—“ Several letters from Friends who still remain in their long and sore captivity in Mequinez, to divers Friends here were read : intimating the state of things with them, and that they received our epistles from our last Yearly Meeting, and acknowledged Friends' love and diligence here in labouring for their ransom ; that since the last Yearly Meeting the Lord hath delivered three of them by death out of their great misery and servitude, who ended their days in great content and peace : their names are John Bound, Richard Nevit, and Thomas Harrell. The distressed case of the remainder of them (as last year signified) is still before Friends, and divers are engaged in the love of God to use their endeavours for their ransom.”

M. S., 5th mo., 1692.—“ John Harbing being present, signified to Friends, that by letters, a few days before he came off from Sallee, he had an account of Friends being generally well, and their love was to Friends here ; that he also had an account that one of the Friends at Murbay was wounded by a lion, and died of his wounds ; and that there are but seven of our Friends now in being there.”

Y. M., 1693.—“ Yearly Meeting.—Abstracts of letters from John Bealing, captive in Mequinez, to several Friends here, read, signifying he sees no way for his enlargement, although he has been upwards of nine years there. This



Meeting desires all possible care may be taken by the Meeting for Sufferings for the redemption and relief of the poor captives in Mequinez, especially John Bealing."

M. S., 6th mo., 1693.—"A letter from James Ellis to his father, Josiah Ellis, dated Mequinez, in South Barbary, 2nd of Second Month, 1693, read, stating that the condition of the captives was still very miserable, and that their taskmasters have lately killed Joseph Wasey's negro, that was taken with him, for only owning himself to be a christian, as also an Englishman at the same time, who had his head cut off by the tyrant's own hand with a sword."

M. S., 10th mo., 1693.—"Joseph Bealing writes, that there may be about two hundred and sixty captives of the English nation, and that all the cruisers, except one, that belong to Sallee, are now at sea for the bringing in of more, &c. Accounts received of John Bealing's death, after seven days' illness, having been a captive ten years."

M. S., 2nd mo., 1694.—A copy of the names of our poor Friends, captives at Mequinez, that are by this Meeting ordered to be redeemed, viz., Arthur Westcoat, John Caddy, John King, Robert Finley, James Burgin, Thomas Walkden, Joseph Bigland, James Ellis,\* and George Palmer, a Friend's son."

Y. M. E., 1697.—"And in Barbary there remain several captives, most of which are such as have received the truth in the time of their captivity; the ransom of whom could not hitherto be obtained, although great endeavours have been used for it; but farther endeavours are intended to be used as opportunity presents."

Y. M. E., 1698.—"We also understand, that divers of our Friends who were captives at Mequinez, and suffered great hardships there, are dead: and there yet remain five

\* J. E. appears to have been ransomed for £150. in 1697, and the amount refunded by his father.



for whose ransom great endeavours have been used, but it is not yet effected."

M. S., 1698.—"The case of the captives, their redemption, and the consideration of what sum of money should be offered more than formerly, instead of purchasing six Moors to be delivered in exchange for the Friends, is left to T. Eccleston and J. Field."

They soon after report, that they have thought fit to offer 1000 guilders (83 pounds sterling) in lieu of the Moors proposed to form part of the ransom.

In the same year it is stated, that an agreement was made, through Dutch Friends, for the redemption of the six Friends for 7895 guilders, with one Moses Toledano of Sallee, to be taken off with some Dutch captives. The Dutch, however, had left Sallee before the order reached there for Friends' ransom.

Y. M., 1699.—"Earnest endeavours have again been used for the liberty of our friends, captives in Barbary, though not as yet obtained, and there being at this time some negotiations on foot, by the tenderness and care of the government, for the redemption of all the English there, and though the persons in Barbary, employed therein by Friends, do wait some time to see the effect of that, yet we shall continue our further endeavours for their discharge; and, in the meantime, have, and do take care to send them supplies for food, they having little allowance in that country of anything to support their bodies, under the great severities of labour and undeserved stripes that captives often endure. Also, further direction by this meeting is given on their behalf to the Meeting for Sufferings."

"M. S., 10th mo., 1699.—A letter from G. Palmer and Joseph Bigland to T. Eccleston and Joseph Wasey read, that Captain Delavall has made an agreement for all the English captives, with the Emperor of Fez and Morocco."

*This arrangement of Captain Delavall, on behalf of the*

English government, does not appear to have been carried into effect immediately.

Y. M., 1699.—The following report concerning the captives was presented to the Yearly Meeting by the Meeting for Sufferings. “Our earnest endeavours for the captives have not obtained their liberty, neither have many been gotten thence under £400., £300., or about £250. ransom, each man, being double the amount Friends have ordinarily given. If the general ransom now discoursed should not succeed soon,—Query : Do Friends think it best to advance such large ransoms ? Query : in order thereto, is the meeting willing to allow what money shall be wanting more than is in hand for that service, may be taken out of the other stock, or for want must the Friends remain as they have long done ?”

“—— This matter is wholly left to the Meeting for Sufferings, to do therein as they see meet.”

M. S., 1st mo., 1700.—“A letter from the Friends, captives at Mequinez, to Theodore Eccleston, acknowledging the receipt of £18. last remitted them ; and states, Joseph Bigland has turned his back on truth, and has not been at meeting to wait upon God among them this four months, is grown envious against Friends, and an excessive drinker. It is referred to T. Eccleston to write to the Friends that they publicly disown him.”

M. S., 3rd mo., 1700.—“T. Eccleston reports, that there being a probability that our friends who are captives may be got home sooner than the generality, this meeting desires him to endeavour the same, though it may cost some charge.”

Y. M., 1700.—“Friends’ care is also continued for the redemption of our Friends that are captives in Barbary, and (as was hoped) the King has now agreed for the ransom of all the English captives there ; and agents are arrived from thence, in order to receive the said ransom. And,

although now, as heretofore, Friends have acquainted the government that they intend to redeem our friends at their own charge, nevertheless Friends are so far willing to encourage a public collection for the said service, that when the collectors shall come with the briefs to Friends' houses, we hope Friends will be inclined to extend their charity, in common with their neighbours, towards the redemption of the other English captives."

M. S., 5th mo., 1700.—"Daniel Quare acquaints this meeting that Captain Delavall (employed by the government here about the redemption of the English captives at Sallee,) is about going for Sallee in a few days to fetch them. The Friends appointed are to take care in this business, and we will give security for the payment of such sums of money as they shall agree upon for our friends' redemption. The captive Friends' names intended to be redeemed by Friends are, John King, Thomas Walkden, James Burgin, Robert Finley, (captives upwards of seven years), George Palmer, the Friend's son of Philadelphia, and Richard Robertson, newly convinced. Joseph Bigland, disowned by Friends there, is not included with the other Friends."

M. S., 6th mo., 1700.—"Friends considering that Joseph Bigland, the person disowned there for his loose conversation, has been a long time in captivity, do, in tenderness and compassion towards him, and in hope of his restoration and amendment of life for the future, condescend that he shall also be redeemed; and Daniel Quare and Joseph Grove are to acquaint the Friends there, by letter, the reason thereof, and also to write a few lines to the said Joseph Bigland."

M. S., 1st mo., 1701-2.—"A letter from J. Walkerden to T. Eccleston, mentioning his being arrived in the Downs with all the other Friends captives; also writes, that he



understands there is an intention that such of the English captives on board the ships that brought them as are able seamen, will be put on board men-of-war. It is referred to T. Eccleston, with John Field, to answer said letter, and to endeavour to get a letter from the Secretary of the Admiralty office, (or otherwise as they see meet), for our friends to go to their respective homes, seeing that they are redeemed at the particular charge of Friends, and not at the government charge. This application, by the following minute, appears to have been successful."

Y. M. E., 1701.—"The Friends that are in captivity in Barbary are duly taken care of by Friends; and their ransom having been agreed for, for some time, it is hoped will shortly be effected. One young man has been convinced there lately."

M. S., 1st mo. 13th, 1701-2.—"Five of our late captive Friends at Mequinez being present at this meeting, did very tenderly acknowledge Friends' love and care towards them, both for relieving them while in captivity, and paying for their redemption from the same."

Y. M. E., 1702.—"And, whereas, we formerly gave you some account of the hopes Friends had, and endeavours used, for the redemption of Friends captives in Barbary; we now let you know that all who remained alive in that long and sore captivity, have been this year redeemed, whose ransom hath cost Friends upwards of £480., including one George Palmer, a Friend's son in Pennsylvania, recommended from thence, towards whose ransom they also did contribute; divers of which redeemed Friends have tenderly and gratefully acknowledged Friends' love and care of them."

M. S., 1702.—"An account of the captives which were lately redeemed at the cost of Friends:—John King, aged about 50 years, captive 18 years 5 months, convinced of

the truth about 15 years, has a wife and four children living at Poole, in Dorsetshire, a seaman. Thomas Walkenden, born in London, aged about 50 years, captive 19 years 6 months, convinced 12 years back, no family, a seafaring man. Richard Robinson, born at Market-Harborough, Leicestershire, aged 33 years, captive 4 years, convinced 14 months, a single man, by trade a leather-dresser. Robert Finley, born at Erwin in Scotland, aged 43 years, captive 19 years, convinced 16 years, single man, a seafaring man. James Burgin, born in Kinton parish, near Exeter, Devonshire, aged 50 years, and captive 26 years 3 months, convinced 18 years 6 months, single, a seafaring man. Joseph Bigland, born at Lynn, Norfolk, aged about 50 years, captive 19 years 6 months, broke his leg on board the ship coming over, and at present in the Queen's Hospital at Plymouth for a cure."

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At the Yearly Meeting in 1702, report was made "that the Friends formerly captives in Barbary are all, in number seven, ransomed and returned, and some monies remain in balance on that cash." The sum paid for the ransom of each of these parties appears to have been £150. An account of the receipts and disbursements is preserved, from which we find that the amount of subscriptions from Friends amounted to about £3000. Several hundred pounds paid on account of captives were refunded by themselves or their friends after their return. No further occasion for the fund arising, the account was closed in the year 1709, when the outstanding balance of £563. 14s. 11d. was added to the Yearly Meeting stock.

The foregoing details of the proceedings of the Society, on behalf of its absent and deeply afflicted members, taken in connexion with the letters of George Fox, afford an instruc-

tive and very grateful illustration of the right working of a christian church. The members suffer one with another and care one for another temporally and spiritually. George Fox in one of his letters to the captives, seeks to strengthen them by pointing out the trials of their friends at home. He says, "I think you have more liberty to meet there than we have here, for they keep us out of our meetings and cast us into prison and spoil our goods." So similar is the working of an evil spirit, under all names as to religion, and in all countries. And no less observable is it that the working of true religion is essentially the same, under all the various circumstances to which those who possess it are exposed. The same divine power which in England enabled the sufferers under their persecutions to bear their hardships even joyfully for Christ's sake, strengthened the poor Algerine captives under all the horrors of their situation; and not only did they exercise the virtue of endurance, but like their brethren at home, they made an open profession of the truth in acts of public worship, and in spreading the knowledge of it around them, especially among the other English captives. Their light evidently shone brightly, and a considerable number of their fellow-sufferers appear to have been drawn by it into religious fellowship with the captive Friends. How sweet this fellowship and the sympathy of their brethren at home would be, and how instrumental in keeping them alive spiritually and intellectually, may easily be conceived. It has been asserted that the ordinary influence upon Europeans of long continued slavery in Barbary had a very debasing influence on their general character and feelings; but the power of religion in the case of the poor captives, whose sufferings we have narrated, appears to have been sufficient to preserve them, with a single exception at least, from the natural influence of the circumstances under which they were placed. The pastoral letters

of George Fox, addressed to the captives on the coast of Barbary, (which will be found in the volume of Selections from his Epistles, a second edition of which is just published), will, it is hoped, be read with increased interest in connexion with the preceding particulars respecting them.















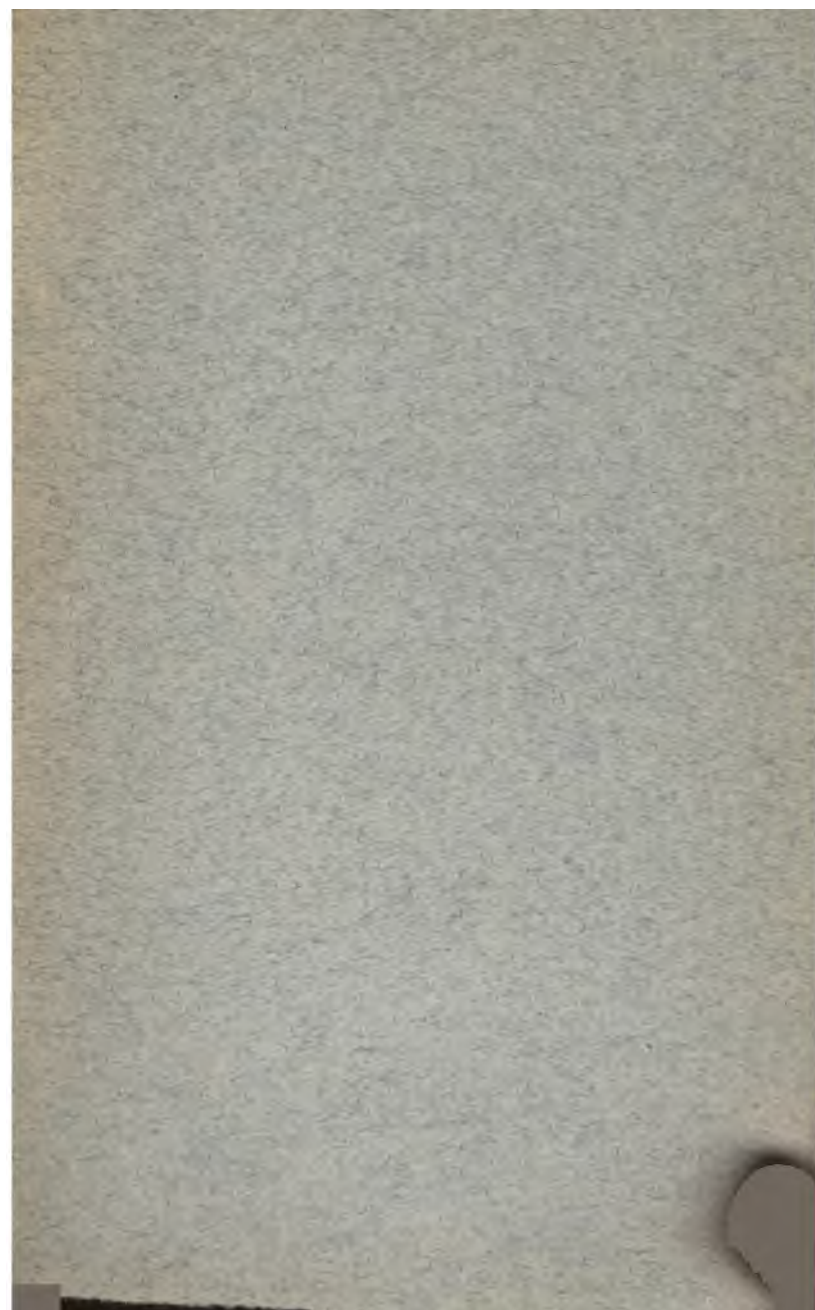




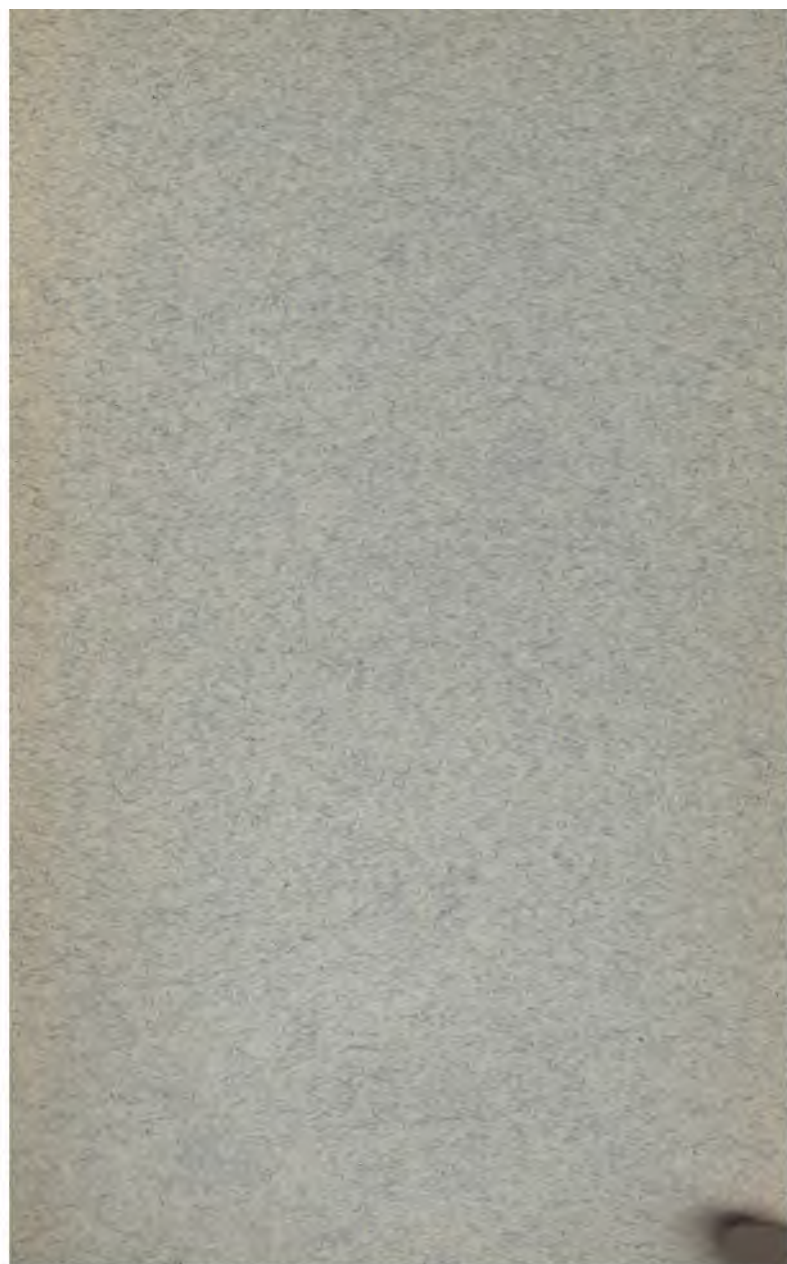
















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